1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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584 their son to marry. Then the first family would say nothing whatever of their gifts: this was quite within her rights.

591 The young couple took up their residence in the home of the groom's parents. In fact some households became quite large when several sons brought home their wives. It was sometimes convenient for them to build a house of their own at once: they always did so following the birth of their second child. Their house might be located anywhere in the village, not of necessity beside the husband's former home. Since the farm lands, which [428] were inherited, were located at a distance from the village and house sites were not heritable property, there was no compulsion in the forms of inheritance to do so.[58]

It was thought unnatural for a man to live with his wife's family, unless his help was really needed there. They believed he must be jealous that he kept his wife from his family or his erstwhile companions who still frequented his former home.

428 591 It was a saying that a younger son or daughter would stay at home with their parents. Such a daughter would be joined by her husband. The older sons brought their wives home, but went off later to establish homes of their own. The older daughters marry elsewhere. Then the youngest at home inherited (Kutox). [This was obviously a matter of chance rather than any formalized junior inheritance.]

553 A new social configuration settled about the couple. From [585] this time forward, the bride was regularly called by the name of her sib by the husband's family, especially its women members. Similarly, the groom was derisively nicknamed by his wife's relatives. They called him ugly like an animal or referred to some discreditable habit. The invention of the nickname was uniform- [606] ly credited to his mother-in-law, although she may not have been its originator at all. A man was expected to treat his mother-in-law just like his wife. There was no mother-in-law taboo, nor one between father- and daughter-in-law. Brothers-in-law considered themselves close relatives and made it a point to help each other. [607] Between brothers- and sisters-in-law a certain amount of licence w[illegible]permissible: they might say anything to each other, even to c[illegible]nity, without offense.

[58] Cf. *ibid.*, p. 228.